Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

WRITINGS AND CHARACTER OF BAXTER.

"The Life and Times of the Rev. Richard Baxter, with a Critical Examination of his Writings. By Rev. William Orme." This work, in two octavo volumes, was finished by the author just before his death, and was reprinted the last season in this country. So far as we have examined it, it appears to be a well written, fair and judicious biography. We extract a few paragraphs from the concluding remarks.

Every reader of the preceding part of this work must be struck with the magnitude of Baxter's labors as a writer. The age in which he lived was an age of voluminous authorship; and Baxter was beyond comparison the most voluminous of all his contemporaries. Those who have been acquainted only with what are called his practical or spiritual writings, form no correct estimate of the extent of his works. These form twentytwo volumes octavo, in the present edition; and yet they are but a small portion of what he wrote. The number of his books has been very variously estimated; as some of the volumes which he published contained several distinct treatises, they have sometimes been counted as one, and sometimes reckoned four or five. The best method of forming a correct opinion of Baxter's labors from the press, is by comparing them with some of his brethren, who wrote a great deal. The works of Bishop Hall amount to ten volumes octavo; Lightfoot's extend to thirteen; Jeremy Taylor's to fifteen; Dr Goodwin's would make about twenty; Dr Owen's extend to twentyeight; Richard Baxter's, if printed in a uniform edition, could not be comprised in less than sixty volumes, making more than from thirty to forty thousand closely printed octavo pages!

On this mass of writing he was employed from the year 1649, when his first work appeared, till near the time of his death in 1691, a period of fortyfour years. Had he been chiefly engaged in writing, this space was amply sufficient to have enabled him to produce all his works with ease. But, it must be recollected, that writing was but a small part of his occupation. His labors as a minister, and his engagements in the public business of his times, formed his chief employment for many years, so that he speaks of writing but as a kind of recreation from more severe duties. Nor is this all; his state of health must be taken into consideration, in every estimate of his work. A man more diseased, or who had more to contend with in the frame of his body, probably never existed in the same circumstances. He was a constant martyr to sickness and pain, so that how he found it practicable to write with the composure which he generally did, is one of the greatest mysteries in his history. The energy of his mind was superior to any discouragement, for, though it often felt the burden and clog of the flesh, it never gave way to its desire of ease, or succumbed under the pressure of its infirmities. He furnishes an illustrious instance of what may be done by principle, energy, and perseverance, in the most untoward and discouraging circumstances.

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In the character of Baxter, both as a writer and a public man, there was a marked deficiency of wisdom. Had this been in proportion to his knowledge, his piety, and his fearlessness, he would have been unequalled among the men of his times. But in this respect he often fell far below those, who were greatly his inferiors in every other quality of mind and character. His reproofs and expostulations were frequently ill-timed and injudicious, in consequence of which they failed in producing the effect which he was most anxious to accomplish. The same remark is applicable to many of his writings; not his controversial ones only, but even his practical works, displaying frequent marks of want of judgment. This defect did not arise chiefly from the haste with which he composed. In those cases in which he bestowed most labor, we are furnished with the greatest proofs that knowledge and wisdom do not always go together: and in the conduct of great public measures, he was guilty of the greatest blunders.

This feature of his mind fully accounts for that want of consistency, which is so remarkable in some parts of his conduct. It did not arise from timidity, from the fear of giving offence, or from the desire of human applause. None of these dispositions had any place in the soul of Baxter. On the contrary, his would have been a smoother and more pleasant part, had he acted decidedly with either of the two great professions, who both claimed him, and both disowned him. From this want of judgment, in the grand struggle for Nonconformity, what he built up with one hand, he pulled down with the other. He first opposed the church, and then turned round and opposed his brethren. He objected to conformity, and yet conformed; he seceded from the Establishment and yet held stated communion with it; he declined a bishopric, and begged for a curacy. He wrote books which made many dissenters, and yet was always angry with those who dissented. He decided where he ought to have hesitated, and hesitated where he should have decided. Possessed of a firmness of character which nothing could subdue, he was yet often turned aside from his purpose for a time by a trifling difficulty, and frequently lost himself in mists of his own creating.

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The natural temper of Baxter was quick and irritable, impatient of contradiction, and prone to severity. This was partly owing to the diseased state of body, from which he endured constant and incredible pain. It appears that he was deeply sensible of this infirmity, and that he labored hard to subdue it. It led him frequently to use harsh and irritating language towards his opponents, which created increased hostility, and gave them an idea that he was an unamiable man, who might be feared or esteemed, but who could not be loved. But if Baxter was easily provoked, he was ever ready to forgive. He was warm, but not irascible. He cherished no resentments, was always happy to accept an explanation or apology, and was as prompt to pardon, as he had been ready to take offence. In the expression of all his feelings, he was open and undisguised. He always spoke from the heart, whether it was filled with indignation, or overflowed with love.

I have literally exhausted all I can say respecting the faults and infirmities of this extraordinary and excellent man. Such as they were, they were obvious on the very surface of his character; while they constitute but a small drawback on the numerous virtues by which it was adorned. In his personal character, the grace of God shone forth with distinguished lustre. The Christian ministry enjoyed in him one of its brightest ornaments, and the Nonconformists one of their ablest defenders and advocates. He died full of years and honor, in the presence of his brethren, and lamented by all good men. He is now enjoying that 'Everlasting Rest,' of which he wrote so well, and for which he prepared so many. No sculptured monument has been reared to his memory, to mark the spot where his ashes repose. He needs it not. His name lives in his works. Among the Christian writers of our country, there is perhaps no individual who occupies so wide a circle, or fills it with so deserved an influence, as Richard Baxter.

INFLUENCE OF UNITARIANISM.

We copy the following passage from an English Review of Dr J. P. Smith's "Scripture Testimony to the Messiah." When will religious sectarians learn, that the excellence and beauty of the Christian character are not the fruits of their own narrow system, but of the great central truths of the gospel, which are received alike by all the followers of our common Lord?

When our theology is described as "in practice not ungenerously rigid against any favorite passion or little foible, that is decently compatible with the WORLD'S code of morals," we are called upon to reject the calumny; we are entitled to express the disgust, with which it affects us. We ask first, what there is in the doctrines of Unitarian Christianity, which should make their professors indulgent to sinful passions, and ready to conform their standard of duty to the merely prudential requisitions of the worldly minded and irreligious? Like others, they are taught that they are constantly under the eye of an all-seeing God, perfect in holiness and purity, who has made known to them their duty, and who will *one day bring every work into judgment with every secret thought*. Is it then because they believe that this all-perfect Being has given them laws, not for his own glory, but for their happiness, and that the strict observance of these laws is essential to their attainment of any real or permanent good? Is it because they are assured that sin and suffering are inseparably connected, and that a death-bed repentance is vainly relied upon to avert the consequences of a life of wickedness? Is it because they are taught that they must "*work out* THEIR OWN *salvation with fear and trembling*," and have not learned to put their trust in another's merits? Is it because, whilst they rely on their heavenly Father and Friend mercifully accepting their faithful endeavors to perform their duty, to correct their faults, and to improve their characters, they feel certain that no rational hope can be founded on anything less than earnest and prevailing endeavors to do right, accompanied by efforts after improvement? On account of which of these characteristic doctrines is it, that they should be judged likely as a body, rather than other professing Christians, to make light of the evil of sin, to find excuses for the indulgence of bad passions, and to join themselves with those who, thinking only of present pleasure, make the decencies of society, not the rules of duty, the standard by which they regulate their conduct?

We ask, again, are Unitarian Christians in fact distinguished from those amongst whom they live by being less strict in the government of their own appetites, less honest and liberal in their dealings with others, less kind and charitable towards their suffering fellow creatures? We know that they are not generally thought so by those, who differ from them most widely in sentiment. They are often, through misapprehension of their opinions, accused of relying on their good works, but seldom of any remarkable deficiency in performing them. We have no disposition to praise them highly. We lament that they do not come nearer to what, with their advantages, might reasonably be expected. We would to God we could see them more deeply imbued with their professed principles, and more uniformly acting as becomes their high and holy calling; but we cannot silently allow them to be unjustly and uncandidly condemned. We well know that the faults, with which they are chargeable, are not effects of their religious principles, but consequences of these not being cherished and felt as they deserve to be: and as the language of Dr Smith has forcibly reminded us of those, whom we have known most truly under the influence of the peculiar religious sentiments in which we rejoice, most firmly convinced of their truth, and most constantly applying them in practice—of those, whose pure minds, elevated affections, warm and habitual piety, strict integrity, and active benevolence, have been to our conceptions a genuine and glowing representation of the Christian life—of some, who yet remain to edify and bless their friends—of others, who have already found their faith triumphant over death, and have closed their pilgrimage as became those who had spent it in preparation for that better world, of which through the gospel of Jesus they entertained an assured expectation—that language has appeared to us so inexcusably unjust, so entirely founded in culpable ignorance and prejudice, and dictated by so arrogantly censorious a spirit, that whilst we appeal from his judgment, we cannot help reminding him of the responsibility under which he has passed sentence upon us.

ATTEMPTS AT UNITING PARTIES IN RELIGION.

The following letter, extracted from the last volume of Doddridge's Correspondence, just published, was addressed by a valued friend of his, on a subject at that time, highly interesting to the Doctor himself. It is well known, that, from the liberality and benevolence of his spirit, he sometimes dissented from the measures of his friends of one party, and sometimes attempted to unite them with those of the others. In pursuing this course, doubtless in great sincerity, he did not always escape censure, and even incurred no little reproach. It is on this point, that an intelligent and pious friend thus addresses him. The fidelity of friendship, as well as sound judgment, exhibited in this short letter will at once approve themselves to the reflecting and serious.

FROM MR CHRISTOPHER WADSWORTH.

Sheffield, July 15, 1745.

REV. AND DEAR SIR,—I received the favor of yours by Mr Smith with great gratitude. The frequent tokens I have of your affectionate remembrance, make the most sensible impressions upon me, and they will be lasting as they are strong. I have often heard with concern of your frequent indispositions, and those of your family. More relaxation from intense study and watching seems quite necessary to you, and is a debt you owe to society.

Some hints have been given towards proposals of a comprehension. [i. e. of the two religious parties.] Pray, good Doctor, what are your sentiments? How far is it an object to be wished for, for the honor of our common Christianity and Protestantism? Indeed, where rational piety and solid virtue so visibly languish, as in the present age, it matters but little what external forms, or party names, flourish or decay. May the pathetic zeal, the spirited endeavors which your writings express, largely contribute to revive the drooping cause; and, indeed, from those, and some cordial animated patrons of it, which even such an age produces, we may hope that however it may faint, it will not expire.

But I trespass, only I must beg room for one thing more, which the hint at the end of your last makes necessary. I must assure you that as I have not formed the least apprehension of it, so neither has the impertinence or the ill will of any one suggested the least circumstance to the prejudice of our common friendship; this, I doubt not, you will believe; but as I am entered on the subject, so, though disagreeable, I will tell you all I think about it. It is certain your name has not been treated with the respect I could wish in many parts of this county; and were I to give you my conjectures of the cause, they are plainly these; your innate candor and benevolence, your *contempt of party distinctions*, joined to a worthy pursuit of usefulness and good fame, have induced you sometimes to attempt the reconciliation of parties to each other, and to show yourself a friend to both; but this is not an age for success in such schemes. *Almost all the Calvinists I have known, are narrow, sour, bigoted, and wrathful*; not to be with them *alone*, is to be against them; and these tempers have naturally produced contempt and bitterness in all their opposers. What fellowship can be between these? Who is able to become a centre of unity? And generally a better man than either side could boast would, if attached to neither, be obnoxious to both. How truly right and Christian your conduct is in itself I dispute not; that it will not be successful I am persuaded; for my own part, I have found my peace, and I hope some usefulness in the other way. I set out here openly and professedly on the principles of liberty and moderation; I have weathered some partial opposition, and now, thank God, am comfortably established. But let me not bear my neighbor's error. I am sure of your tender friendship; I am particularly thankful for the last mark of it; and am, with all the good wishes I can form for you and yours,

Your most obliged humble Servant,

C. WADSWORTH.

PROGRESS OF PACIFIC PRINCIPLES.

The Report of the Massachusetts Peace Society, which we noticed last week, contains some remarks, suited to cheer the friends of peace amidst the painful prospects of the present hour, when Europe seems to be on the eve of another general war.

We approach the subjects of the political state of the world, and the general prospects of peace, with acknowledged hesitation; for we cannot but perceive, that the aspect of the times is lowering, and unpropitious, and that we may again be called to witness the illumination of the flames of war in Europe, producing the melancholy destruction of human life, and the still more awful wreck of human happiness and virtue; yet there are two circumstances peculiar to this alarming crisis, from which we derive consolation and hope, and which we cannot therefore deny ourselves the satisfaction of holding up to contemplation.

The first of these is, that the wars we have now reason to apprehend, will originate in a source, or radical motive, entirely different from those which principally occurred in past times. With a few exceptions, wars of former ages, under whatever varying pretences, have been efforts of entire nations, each united in themselves, or subservient to arbitrary rulers, to obtain some right or advantage which has been pertinaciously denied by the opposing nations. This principle of action has guided the wars of nations from the most remote antiquity to the last contest between Russia and Turkey: and has been no where more conspicuous, than in those which followed the French revolution. It is not difficult to discern in the present elements of European society a very different ground of contention. It is now, the desire of the lower and middling classes of the people in all countries to throw off the ancient burdens which have long oppressed them, on the one hand, and the anxiety of the rulers and privileged orders to maintain their prescriptive prerogatives, on the other, which are the sources of contest. It is clear that wars proceeding from this principle of opposition, however sanguinary or calamitous for the time, cannot be of perpetual recurrence, like those of ambition or interest between established sovereigns; for they must tend to elevate the political power of the people, which cannot be long suppressed by them, and the triumph of the principles of popular freedom will necessarily destroy both the desire and the means of international wars.

The other circumstance to which we would allude, is the strong manifestation of a sensibility to the folly and evils of war, and to the sacredness of human life, now apparent, amidst the tumults of the most military and disturbed nations. The late proposition for the abolition of capital punishments in the French Chamber of Deputies, and the still more recent declaration of a member of that body, that "war was a legacy of barbarous times," are striking exemplifications of this sentiment. The pacific professions and the evident reluctance of the first rate powers to a forcible interference with an insurrection, which has unsettled their balancing arrangements, is another corroborating indication of increased aversion to, or dread of war. Be it, that these expressions are merely political manœuvres, covering hostile feelings and designs,—still the employment of the artifice is a respect paid to the pacific sentiment of the age, which could only be demanded by its prevalence. It is a circumstance of no small moment in this connexion, that the late change of the British ministry has placed at the head of the highest branch of the legislature of that kingdom, a statesman, who has publicly denounced the practice of war as sinful and absurd, and is solemnly pledged to the world as the advocate of Peace.

[For the Christian Register.]

QUERIES TO ACCUSERS.

Among the various means, which have been employed by writers of several sects to reproach dissenters from their creed, this is one, to impute to them a disposition to exalt their own reason above revelation. The purpose for which such accusations are made is generally pretty obvious. That they are often unjust and groundless I have not a doubt. How far they are unreasonable may perhaps be better understood after some inquiry in respect to what is common to all denominations of Christians, and what is in fact true of the very writers, who are the most forward to utter such reproaches against their dissenting brethren.

Every well informed Christian must be aware, that if men were destitute of reason, revelation would be as useless to them as it is to the beasts of the field or the birds of the air; and that one purpose for which our reason was given was this, to enable us to judge what is revelation, and what is the meaning of the words in which a doctrine or a precept is expressed. If any Christians fail to employ their reason in this way, they can hardly be said to act in a rational manner, in regard to revelation. I would then ask those writers, who are fond of casting the reproach in question, whether they wish it to be understood, that they do *not* employ their reason for such purposes as I have supposed to be proper? Were I to accuse you of not having employed your reason to ascertain what are the revelations of God, and the *meaning* of those revelations, would you not say that such accusations are calumnious? If so, I would next ask, does such a use of *your* rational faculties render *you* justly liable to the charge of exalting reason above revelation? If not, what is the nature of your accusations against your dissenting brethren?

That there are some words, phrases, and even passages, in the common translation of the bible, which ought not to be there, is, I suspect, admitted by the learned of every sect of Christians. Different sects may differ in opinion as to the number of such words, phrases, and passages, which have by mistake or by fraud found a place in the bible. Yet where is there a sect, whose learned men do not admit that such errors do in fact exist? By what process did these learned men come to such conclusions? Was it not by the use of their reason? And if such a use of reason is exalting reason above revelation, what sect of Christians is not liable to this reproach?

But it is not sufficient merely to ascertain what was, and what was not, revealed. We need, also, to ascertain the *meaning* of the words of God. How are we to do this, but by the use of our reason? If we do not understand the meaning of what the spirit has said to the churches, the book containing the revelations is useless to us. As many of the words used in scripture are ambiguous, and are sometimes used literally and at others figuratively, we have need of both reason and learning to ascertain the meaning of different passages. Besides we are all very liable to err, and to be misled by our respective prejudices,—and none perhaps more so than the most self confident—even those who "trust in themselves that they are righteous and despise others."

I would now appeal to the conscience of every writer, who is in the habit of reproaching others of exalting reason above revelation, and ask, do you not employ your reason to ascertain the *meaning* of ambiguous words and phrases, as they occur in the bible? If you own that you do, why are you not liable to the reproach which you are so ready to cast on others? If you say you do not employ your reason in this way, I have several questions to propose. 1. Are you not chargeable with neglecting to use an important talent, which God has bestowed to enable you to ascertain his will? What better is this than keeping the talent hid in a napkin?

2. I would ask Protestants of every sect, on what ground do you deny the doctrine of transubstantiation, while you believe that the Saviour himself uttered the following language?—of the bread, "Take, eat, *this is my body*"—of the wine—"Drink ye all of it, for *this is my blood*,"—also, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you."

3. Why do you not admit that the Lord God is a "*Rock*," and the Messiah a "*Stone* that God hath laid in Zion," in the literal sense of these terms? Is it not because your reason teaches you to understand these terms in a figurative sense?

4. Why are your church creeds expressed in language which cannot be found in the bible? Is it not by reasoning, and inferring from what you imagine is the meaning of the scriptures, that you are led thus to depart from scripture language, and also from what others verily believe to be the meaning of God's word? And is the privilege of thus reasoning from the scriptures peculiar to you? Why may not others in this way employ their reason as well as you?

5. In what way do any Christians become more liable to the charge of exalting their own reason above the word of God, than by forming creeds as a *test* of character, in such language as cannot be found in the bible? If such a practice is not preferring reason to the word of God, I know of none which deserves the name, that is to be found among any sect of Christians Yet I should be unwilling to accuse you of exalting your own reason above revelation. I should fear that in so doing God would regard me as indulging a feeling towards my brethren, as offensive to him as the pride which you impute to me and to others. Though I can see no *good* reason why you should prefer your own language to the language of the bible in forming your church creeds, I can nevertheless believe that this is not done from disregard to revelation.—"All things whatsoever ye would that men should do unto you, do ye even the same unto them," is an important precept. In view of this precept I would ask, on what principle would you deem it most kind in me to account for what I regard as your errors? And do you act on that principle in accusing others of exalting their own reason above revelation? CLEMENT.

[For the Christian Register.]

ANOTHER SIGN FROM THE WEST.

Mr Editor,—It must be cause of congratulation and gratitude to the friends of liberal Christianity, that the faith, which they so highly prize, is extensively diffusing itself through every section of our widespread country. In places of the greatest spiritual darkness, the light of truth is making its steady and effectual way. We are continually receiving the most satisfactory account of the triumph of liberal Christianity over bigotry and exclusiveness. From the South and East, and even from the farthest West, amidst the log-cabins of the wilderness, and from every near and remote section of the land, where man dares think for himself, have we received the most encouraging tidings of the advance of Christian charity.

In one of your late papers, you favored us with a notice of "a Letter on the Unitarianism of the first three centuries," written by an intelligent layman of Meadville, West Penn.

Having been among the first of those, who in that benighted section of our country were permitted to raise the voice in defence of what we deem a purer faith, I was rejoiced at the appearance of this pamphlet, as it evinced that, notwithstanding Unitarianism is a cause everywhere spoken against, one, at least, in that region still has the moral courage to stand forth in its defence.

The writer of the letter which you have so favorably noticed, while he deserves the regard of all the friends of benevolence and philanthropy, has a special claim on the gratitude of every friend of rational Christianity. Urged by no motive but a sense of duty and a love of truth, he has, for years, employed his pen and purse in the diffusion of Christian knowledge and charity. "Unawed by influence and unbribed by gain," being equally placed above them both, he has pursued a course which reason and revelation appeared to him alike to commend. And this course he has persevered in, with a firmness, which bids defiance to "man's contumely and the world's scorn;" and, with that charity and kindness, which best illustrate the spirit of our faith, and which even disarmed the hostility of his enemies.

But, Mr Editor, it is not my purpose to pronounce his eulogy—nor need I; the helpless and destitute he has relieved—the widow and fatherless into whose bosoms he has poured the balm of consolation—and the ignorant he has instructed, will forever rise up to call him blessed.

But the principal object of this communication is, to notice, through the medium of your paper, the recent establishment of a monthly periodical in Meadville, entitled the "Unitarian Essayist"—under the superintendence of the author of the "Letter," and devoted to the defence of the doctrines of pure Christianity. A work of this nature, conducted by one, who, by extensive intercourse with men of different classes, knows so well the wants and feelings of the great body upon which its influence is to be exerted, must be highly useful. It must carry light and truth, where now darkness and error fill the mind of unhappy man—where intolerance has forged and fastened upon the conscience its grievous and galling fetters—and it will be hailed by many a sincere inquirer, as an earnest of the approach of that day, when "there shall be one Lord, and his name one."

That the Essayist may speak for itself, I subjoin an expose of its object, which appears in the first number. W. G.

The purpose of the Essayist is, to explain, defend, and promote what we believe to be the doctrines of pure Christianity.

The discussion on which we are about to enter, we esteem one of the most interesting that can employ the human mind. It is one which we believe none but the thoughtless, the hardened, or the most frivolous can deem unimportant, for it concerns truths which relate not to passing and perishing interests, but to the eternal wellbeing of man.

The religious opinions which we entertain, we value, because we believe them to be what our Saviour taught. We believe them fitted above all others to sustain man in the trials of life, to encourage him in the performance of its duties, to impress him with a sense of personal responsibleness, and to make him live in all things as one appointed unto an eternal destiny, on which every act of life is exerting an inevitable influence. We believe them the sure foundation of present happiness and future hope; as such, we esteem their worth unto ourselves as beyond price, and believe it to be a duty to disseminate the knowledge of them, as far as we are able, amongst our fellow men.

But in this part of the country, our opinions, though perpetually spoken against, are to the great majority absolutely unknown, or known only through the medium of prejudice. The consequence is, that we are subjected to every kind of unjust judgment and misrepresentation. There is hardly an error among those which we esteem most dangerous, which we are not sometimes accused of believing, nor a truth which we value as among the most precious truths of revelation, which we are not accused of rejecting. Nor are these misrepresentations of opinion, all. Attempts are made to break down Unitarianism by the *sly* suspicion and cunning charge thrown out against Unitarians. We are made the subjects of ceaseless denunciation and anathema; we are denied even the name of Christians; men are warned from our books and our places of worship as from the contamination of a brothel, and the doors of our churches are described as the entrances to Hell.

We feel not the least disposition to answer railing with railing. Did nothing else prevent this, the sacredness of the subject on which we are engaged would exclude any such disposition from our minds. I say more; if any deem it consistent with good taste and Christian feelings, to denounce us as infidels, blasphemers, the devil's party, or deists in disguise, we would not object to the application even of such epithets to us, if this were all. We never shall quarrel about a mere name, though we may perhaps think that the taste and moral feelings of one, who can apply these slang terms of reproach to an opponent, may admit of some improvement. What we object to in the charges brought against us, is of far more importance than mere names; it is the misrepresentation and falsehood and injustice which they contain. They do us all the injury of direct attacks on our moral characters, they draw upon us the cold sidelong glances of exclusion, they divide us from the sympathies of our fellow men, and materially injure our usefulness in society. We are willing to bear all the odium which our real opinions may bring upon us, but these reckless and false accusations, these infringements, not of christian charity merely, but of our personal rights, forbid our silence. We are forced to come forward in defence of ourselves, and of what we believe to be truth.

Can it be the purpose of these denunciations to draw us back to Trinitarianism? It is well known, that a large proportion of Unitarians were formerly Trinitarians, and that they have embraced their present religious views in spite of all the prejudices and biasses of early education, through the simple force of evidence. Surely such men are not to be reconverted by denunciation. Or is it intended, by making our opinions odious, to prevent others from examining and embracing them? There may be *policy* in this, but the men who use such means cannot have very exalted ideas of their own system of belief, if they think it safe only when defended by such bulwarks.

But we dwell too long on these things, which are comparatively of light moment. We trust, that in defence of truth we should most willingly endure infinitely more than we are ever called upon to endure.

Discussion may do away error—it can never injure the cause of truth and true religion. For this reason, now that we are about to present to the public the evidence for our faith, we earnestly invite those who may be dissatisfied with our arguments, to answer them. We desire this, not for the sake of controversy, but that the public may have an opportunity of judging which of our opposing systems accords best with the teachings of our Saviour. The time must finally come, when this question must be decided by evidence, and not by denunciation; and for the sake of Christian peace and charity, we hope that it may come quickly.

[For the Christian Register.]

THE RECANTATION BY THE EXCLUSIVE PARTY OF THEIR RELIGIOUS INTOLERANCE.

For nearly twenty years, the exclusive party have gloried in their system of exclusion and intolerance. They have founded schools, established societies, fortified and doubly barricaded all their colleges, for the avowed purpose of putting down the new heresy in New England. Still the heresy survived, and grew with the natural and vigorous strength, which newly discovered truth will always grow under persecution and calumny. Some of the advocates of this reformed religion became distinguished as scholars. Their eloquence gained them influence in this country and in Europe. Their names found their way into the critical works of Great Britain. In this state of things, Dr Channing was chosen the annual preacher before the Legislature. His discourse excited attention, and met with about half as much applause in this country, as his other writings had received in Europe. That it did not receive more, is owing wholly to the powerful combination, which has been formed in this country against all who profess, and who act up to the profession of *thinking for themselves*.

It was perceived, that Dr Channing, supported by the opinion and admiration of European scholars, and received with some approbation at home, (notwithstanding the measures adopted to ruin his reputation), was on the point of producing a great effect here, and accordingly the ablest scholar of the party inimical to religious freedom, Professor Stuart, was selected as the only person capable of *putting him down*. Prof. Stuart therefore made a direct attack on Dr Channing. But the selection of the subject of attack was indeed curious, and one of the boldest strokes of strategy, of which we have any example. It was quite as new as Lord Rodney's plan of naval warfare, or Bonaparte's invention of bearing down an enemy by masses. It is Mr Stuart's own invention, and he deserves the whole credit of it.

He selected the *weakest* point of Orthodoxy, and made it the strongest point of attack.

He knew that the people of this country detest intolerance and every species of oppression, and therefore he assumes, that the Orthodox party are the *attacked*, not the *aggressors*—the poor, humble, modest, unresisting flock, upon whom the Unitarian wolves have fastened their ravenous fangs. He maintains, that they are the true friends of religious liberty, and the Unitarians in effect its enemies.

Perhaps there never existed a more masterly change of religious polemics.

To be sure, it would seem strange, that the Unitarian party, who do not reckon more than one hundredth part* of the whole population of the United States, should be the assailants; if it were so, it would at least prove their courage, constancy and conviction of the force of their opinions. But it is not so—and the whole American community know, that on *their* part it has been a struggle for mere existence—such a struggle as the Protestants made against the Catholics in the reign of the Stuarts—such as the Baptists and Quakers made against the intolerance of the Congregationalists in the early periods of our history—such as the Universalists, and the new sect of Christians are now waging or sustaining.

The letter of Prof. Stuart has called out Mr Whitman, one of the Unitarian party. He has endeavored to shew, that the Orthodox party have been in almost all cases the aggressors. That they have set in motion engines of terrific power and force to bear down the incipient heresy, as the Orthodox insolently deem it.

This attempt of Mr Whitman has been met by the Orthodox party by a Review, which in truth admits much more against the Orthodox party than Mr Whitman ever claimed—more indeed than he could possibly have proved without their own aid. Admit that every *fact* which he stated was not supported by evidence—and it would be easy to show, that these facts have not been disproved in any way satisfactory to the public—still the reviewer of Mr Whitman's letters has *admitted more*, than Mr Whitman ever assserted, or than any Unitarian would have ever dared to assert. The Orthodox reviewer has admitted, and avowed, and defended and gloried in principles, not theoretical, but *practical*, which would justify any Orthodox society, or individual, to perpetrate and execute all, and every, the illiberal, intolerant and despotic measures, which Mr Whitman has stated as *facts*. Such conduct as he has described would *necessarily* follow from the principles avowed by the antagonist Reviewer of this work.

Now, Sir, permit me to enumerate one thousandth part of all the public notorious facts, which have occurred within my own personal knowledge, tending to show, that the Orthodox party are opposed to civil and religious freedom. 1. Their hostility to Harvard College, solely on the ground, that it was open to all religious sects, and required no other test than a belief in the fundamental truths of the gospel. They have made it a subject of solemn prayer, that this wicked institution may be changed by the special influence of heaven. Is this no attack on the rights, privileges, and usefulness of this University? Have the Unitarians ever denounced the numerous Orthodox Universities? No. They respected the rights of others too profoundly.

2. They have for more than 20 years represented the Unitarian clergy, and laymen *en masse*, without any discrimination, as enemies to Christianity—as infidels. In a religious country, as ours eminently is, do not such charges deprive the Unitarians of their good name, and destroy their influence, as far as the slanders are believed? And what is this but religious intolerance? If a man propagates a report, that I am a thief and a murderer, does he not deprive me of my dearest rights? Certainly he does. If I am innocent, is he not unjust? But the case in question is far worse, infinitely more criminal, for if I am slandered as a thief or murderer, I have my remedy at law. But for this worse species of calumny I have no redress. My good name is taken from me. All Orthodox men are taught to look upon me with abhorrence—or to speak of me with *pity*.

Is this picture too strong? No. I see its truth every day. I meet its effects in every street, and every circle. I am constantly reminded, that I am considered a *worldly* man, cast out from Christianity. I hear it every hour from the lips of the *religious*, as they term themselves by way of eminence—"Stand off, come not near me, for I am holier than thou." All this I have seen, and felt, but I little dreamt, that it would be justified as a duty, and defended as a right. Yet the Reviewer of Mr Whitman's book has by a strange fatality taken this ground, and thus admitted more than Mr Whitman ever undertook to prove.

A Humble Layman.

* Our correspondent must have intended those only, who are known by the distinctive name of Unitarians. *Ed. Reg.*

CHRISTIAN REGISTER.

BOSTON, MARCH 26, 1831.

THEOLOGICAL SCHOOL IN CAMBRIDGE.

In addition to the facts, which have already been stated in our columns, in reference to the Statutes lately adopted by the Overseers of Harvard University, we add, from the Daily Advertiser of Thursday last, the following brief statement, which may show how much this whole subject has been misrepresented and misunderstood.

And first,—with relation to the *funds*,—let it be considered, that the subscriptions, donations, &c, made previous to 1816—the period of the formation of the Society—were *given for the express purpose of forming a School within the University;* that they were the contributions of a very large number of individuals in various and distant parts of the Commonwealth; that to change their direction, or to divert the fund to a School distinct from the College, would require the consent of each donor; that the Corporation, therefore, were not left at liberty to consider the *expediency* of uniting the School with the College. They were required to do so by the very terms of the subscription.*

And, secondly, with regard to the *religious instruction* of the College, there is nothing in these statutes materially altering what was before provided, or might at any time be required. It will appear by reference to the statutes of 1819, that the Corporation contemplated, provided, and were at any time authorized to call for, the religious services of all the Professors of the Theological School in the Chapel of the University. And the only difference, in fact, now is, that the arduous Sunday duties, which have hitherto been performed alone by the Hollis Professor of Divinity, or by exchanges with his ministerial brethren, are, or will be, shared with the other Professors of the School.

"These statements," continues the same writer, "are not intended so much for those, who for their own purposes would prefer, that the facts were otherwise, and would gladly make them so, as for candid and impartial men, of all classes, who are friends to truth and desire to know it. Yet it is a matter for our unfeigned astonishment and regret, that men should be found, who, for purposes which they best understand, should be guilty of abusing the public mind; *and by personal pilgrimages into distant parts of the Commonwealth*, and insinuations, which are not easily refuted, should misrepresent and pervert the plainest facts, which if out simply stated, would be at once by all candid citizens understood and approved."

* The full statement of this fact would carry us even farther. And it may be asserted, that all the donations made either to, or by the Society, were on the express understanding of the union of the School with the University; and, consequently, no part of these funds can be legally diverted to a School separate from the University. *Ed. Reg.*

NORTH EASTERN BOUNDARY.

We notice with regret the manner, in which the decision of the boundary question by the King of the Netherlands is sometimes spoken of. We should infer from the language held by some of the newspapers, that this decision could not be binding upon the United States, because it did not give this country the whole of the disputed territory, as it ought to have done; in other words, a party to an award made by a referee of his own choosing, is not bound by the decision if it appears to him unjust! It is not necessary to comment on a doctrine so monstrous as this.

In some cases it has been urged, that the King of the Netherlands was bound to determine in favor of the line claimed by one or the other of the parties, and not having done so, the award was void. We can perceive nothing in the treaties to justify this opinion,—and if, as we presume, the reference to the King of the Netherlands conformed to the provisions of the treaties, this objection to the award has no foundation.

It is also urged that, the King of the Netherlands having lost a part of his dominions since the reference of the question to him, his situation became so entirely changed that he was not competent to act any longer. There is some little show of reason in this argument. But we cannot think it sound. Circumstances occur to a private referee after the submission to him, which would have prevented the parties from submitting their case to him, if they had happened before the submission had been made. Yet we have never understood that this change of circumstances vitiated an award. An entire loss of a referee's property, we believe, would not render his award void. Why, then, should the loss of only a part of his dominions affect the decision of the King of the Netherlands? The reference to him was personal, and not to any king of the Netherlands.

Although our own opinion is, that the words of the treaty of 1783 ought to have produced a decision more favorable for the United States, yet we think the country is bound by the determination of the referee. Our opinion would have been the same, if the whole of the territory in dispute had been taken from us.

We trust for the honor of the country, that the decision of the King will be acquiesced in with good faith, and that nothing will be done to create a rupture with Great Britain. Any war with that, or with any other country, would be a far more serious evil than the loss of the whole territory in controversy, even if it was ten times more valuable.

The following judicious remarks on the subject are from the Daily Advertiser of March 19.

The leading points of the decision have been reported unofficially from Amsterdam, and from London. We know of no reason to doubt the substantial accuracy of these reports. If they are correct, the umpire has divided the territory in dispute between the two parties, making the St John river the boundary line, and giving to Great Britain nearly 2,000,000 acres of the territory claimed by the United States, and to the United States nearly 5,000,000 acres of the territory claimed by Great Britian.

As to the true meaning of that part of the treaty of 1783, which defines this part of our boundary, it never appeared to us to be susceptible of any reasonable doubt. The well known language of the treaty is, "from the northwest angle of Nova Scotia [now New Brunswick] viz. that angle which is formed by a line running due north from the St Croix river to the highlands; along the said highlands, which divide those rivers that empty themselves into the river St Lawrence from those which fall into the Atlantic Ocean, to the northwesternmost head of Connecticut river." It should be remembered, that some years previously to the making of the treaty, the southern boundary of the Province of Quebec had been established, as running from the source of Connecticut river, along the highlands which divide the waters falling into the St Lawrence from those falling into the Atlantic, to the Bay of Chaleur; and that the Province of Nova Scotia had been established as extending north to the Province of Quebec. In this state of the facts, it has always appeared to us, that no one could reasonably seek for the northwest angle of Nova Scotia on the south side of St John river, it being well understood that the jurisdiction of the Province of Nova Scotia, and subsequently of New Brunswick, has been uniformly extended beyond that river. If therefore the northwest angle of Nova Scotia is to be found beyond the St John river, the highlands along which the boundary line is to run are also beyond the river, and consequently the country watered by the upper branches of the river, lying west of the line running due north from the head of the St Croix, ought to belong to the United States. This view of it appears to us to settle the question, that, in the meaning of the treaty, the St John should be considered as a river which falls into the Atlantic, although in fact it falls into the Bay of Fundy, a part of the Atlantic.

But this construction of the treaty was denied by the inhabitants of the British Provinces, and by the British Government. An attempt was made, for several years, to induce them to concede it, but without success. They insisted that the highlands intended in the treaty are south of the St. John, beginning at Mars Hill, and running westerly between the sources of St. John and those of the Penobscot. How they could make Mars Hill the northwest angle of Nova Scotia, we never could comprehend. But every endeavor short of actual hostilities was used to induce the British Government to concede the point.—They refused to yield it, and it cannot be said that the construction which we have given to the language of the treaty, plain as it appears to many persons, is yet so clear, that no man can honestly adopt a different opinion. The inhabitants of the Provinces maintained the other construction with the utmost earnestness, and with every appearance of an honest conviction that their construction was the true one, of the meaning of the treaty.

The question therefore appeared to be one which might be, with the utmost propriety, submitted to the arbitration of a friendly power. It was so submitted, and the decision is now made. We find from the language of the papers of Maine, and from other sources, that the decision is entirely unsatisfactory to the people of that State. It was not to be expected that it would be satisfactory, but we have hoped that whatever might be the decision, it would be submitted to with a good grace and in a becoming temper. We trust still that such will be the course pursued by the people of the State at large, though some intemperate expressions may be thrown out in some quarters.

THE CASE OF THE CHEROKEES AGAINST GEORGIA.

Our readers will perceive by the extract from the National Intelligencer, given under our head of Domestic Intelligence, that this interesting case is decided against the Cherokees. It should, however, be borne in mind by all who have felt a sympathy with this much injured race, that this decision of the Supreme Court is not against the *rights* claimed by the Indians. It does not determine, that the laws of Georgia for extending jurisdiction over the Cherokees are constitutional, or that the Cherokees are not entitled to the protection of the treaties which they have made with the United States, and of the laws of the United States. All that is decided is, that the Court had no jurisdiction of the question in the form in which the bill in equity presented it. We may still, therefore, protest against the unconstitutional and cruel enactments of Georgia. And it is important, that public opinion should be expressed fully and decidedly in favor of the Indians, to protect them, if possible, from the oppression of that state.

LATE PUBLICATIONS.

The Pastime of Learning, with Sketches of Rural Scenes. Boston: Cottons and Barnard, 1831. pp. 260. 18mo.

We have looked over this little book with great satisfaction. It proposes to unite religious truth with physical science, and to lead the young and inquiring mind through some of the most pleasing objects of nature to the knowledge, love, and reverence of the Creator. No design can be more interesting, or more usefully employ the best powers; and we thank the ingenious writer for her happy—we hope, it may prove successful—mode of pursuing it.

Of the botanical parts, we have heard from individuals of known authority upon such subjects—that they are skilfully executed, and by their simplicity and correctness well adapted to their design. Of the preceptive and religious parts, on which for ourselves we are more at liberty to judge, we can cordially speak of the satisfaction they have given us; breathing throughout, as they do, a pure and simple devotion, such as the youngest child can understand and feel.

We happened, lately, to meet with an assertion by a fanatical writer, that the Deity never proposes to lead his creatures to himself by his works, but only through the express declarations of his word. Of this strange assertion, contradicted by all nature and all truth, by every bird of the air, and every flower of the field, and by the word of God itself, this little book is a sufficient refutation. It leads the young heart to its Creator, through some of the fairest of his works; and is a fine illustration of the sentiment, beautifully expressed in one of the many poetical passages, with which the writer has graced the beginnings of her chapters.

"There 's not a flower, that decks the mead,
Nor blade of grass, on which we tread;
Nor moss, nor rock, nor murmuring spring,
But to my heart new pleasures bring;—
And lead me to adore His hand,
Who scatters blessings o'er the land."

"Flowers and infants," says one, "are the loveliest of the creation of God;" and we may add, there is no more pleasing evidence of divine goodness, than the delight, which to the pure and devout mind such little objects can afford. It is of great importance, moreover, to provide for the young innocent pleasures, which may easily connect themselves with their daily studies and duties; refining their tastes and feelings, while they agreeably occupy their time. Now this is the precise design of the little book before us. We recommend it to parents, who choose to instruct their own children in a pleasant study. And it should find a place in our Sunday School Libraries. It may furnish to Teachers, also, a useful manual. We only hope, that the beauty of its typography, and of the engravings, with which it is accompanied, may not make it too expensive for the generality of purchasers.

Tract No. 7 of the Second Series of A. U. A. "Funeral Consolations. By Thomas Emlyn." pp. 30, 18mo. Emlyn, one of the earliest and most distinguished of the English Unitarians—distinguished alike by his talents, his virtues, and his sufferings—preached to his congregation in Dublin, after the death of his wife, a sermon, in which he introduced many expressions approved by the taste of that age, but condemned by the higher standard of our own times, which however was rich in pure sentiment and Christian consolation. It is contained in the volume of his Sermons published by his son, in 1742, and has been once reprinted in this country. It was not to be found in any of our bookstores, and the Executive Committee of the American Unitarian Association have given it to us in a much neater style of typographical execution, and *expurgated* of the blemishes, which impaired its effect upon readers at the present day. It now makes an excellent tract, and is admirably suited for the use of mourners under recent affliction. It exhibits with great plainness, yet with sweet tenderness, the truth, that sorrow for our departed friends, who 'have gone to the Father,' is selfish; and while it draws comfort from the belief that 'our loss is their gain,' it gently urges the duties of composure under bereavement, and of preparation for our own departure. It is such a discourse as we should wish to put into the hand of a friend, whose grief we should hesitate to provoke by the *sound* of consolation. It would address to him in his private hours such just and holy thoughts, as could not but "charm the tumultuous spirit into a calm moderation of its anguish."

OBITUARY.

[For the Christian Register.]

REV. JOHN FLAGG.

Died at Roxbury, on Monday, 14th inst., the Rev. John Flagg, aged 41 years; Pastor of the second church and congregation in that town.

On Wednesday afternoon his remains were consigned to the tomb. A funeral discourse was delivered on the occasion, by Rev. Dr Gray of Roxbury, (after prayers offered by Rev. Dr Pierce of Brookline) from Psalm cii. 23, 24, "He weakened my strength in the way, he shortened my days. I said, O my God, take me not away in the midst of my days. Thy years are throughout all generations." The following sketch of his character is an extract from the discourse.

I stand here, my friends, to day, at your desire, with emotions full of sympathy for you, and sorrow and regret myself at the early departure of this our amiable and much esteemed friend, whose remains are now before us, shortly to be committed to their appointed and long abode.

He whose voice you will henceforth hear no more, was a native of Boylston, in this Commonwealth, born May, 1790. He received his preparatory education at Leicester Academy, and became a graduate at Harvard University in Cambridge in the year 1816. After leaving that scene of his youthful studies and affections he engaged for a few years in the important and honorable employment of instructing the young. Afterwards returned to Cambridge; and having completed his theological education at the Institution there, he commenced the Christian ministry—and before a long period, became your religious pastor and teacher, on the 2d day of February, 1825, a little more than six years since. The period of his ministry has indeed been short, but how faithfully its duties were fulfilled, you can all attest. Though he was the immediate successor of a man* of great theological research, a polished scholar and of distinguished literary attainments,—(a friend whose memory is still fresh in my heart, as it is in all their's who knew his genuine worth, and my affection for whom, will not, I trust, be lost even in death,)—still he sustained a respectable rank as his successor, in his profession, and was a popular as well as an edifying preacher, not only in his own, but in the surrounding congregations, which enjoyed his occasional services and instructions. His preaching was practical, that which best serves to touch the heart, and to improve the character. The views he entertaincd of Christianity were rational and liberal, derived from free inquiry after truth, and of course were scriptural; for nothing irrational or illiberal is to be found in the sacred book, and every thing that contradicts either of these, is the mere commandment of men, and not the doctrine of the gospel. His faith was strictly Unitarian, and his preaching, his manners and his life were in strict accordance with that first great Christian truth. The bible alone furnished his creed, and he knew no master but Christ. In his parochial visits he was cheerful and pleasant, as well as instructive and judicious. His morals were without spot or blemish, and his conversation with simplicity and godly sincerity—better than the loquaciousness that edifieth not, or the knowledge that shall vanish away. He was correct in principle, pure in conduct, benevolent in feeling, modest, mild and unobtrusive in manners, amiable and affectionate in disposition; happy always in serving and obliging others,—free from every thing like jealousy, suspicion, or unkindness,—speaking ill of none and putting the most charitable construction it would bear, on the conduct which carried with it a doubtful aspect. He was the enemy of none, and deserved no foe. This uncommon prudence was a constant watch to his mouth, and kept the door of his lips so that he offended not in tongue. He loved his fellow beings and prayed for all mankind—and his amiable and kind disposition endeared him to every one who knew him. But above all his deep piety and submission to God, his faith and patience manifested through all his long and tedious illness (in which he preached in his example more impressively than even in his pulpit) so shone before others, that they beholding the influence of that religion on himself which he taught to others, were led to glorify our Father who is in heaven. Dutiful as a son, an affectionate mother deeply feels this heavy bereavement.—May her's be the consolations of the gospel, which so fully sustained his afflicted spirit. Affectionate as a brother—may the surviving brothers and relatives possess his same temper and spirit. How faithful he was as a friend, we, my brethren, fully know—and may we like him too be sincere and without offence. "His heart no broken friendships knew." May our's also, like his, be the same till the day of Christ. His race indeed, was short, but it was still honorable. His course was soon finished, but not till it had conducted him to the goal.—Honorable age is not that which standeth in length of time, or that is measured by number of years —But wisdom is the grey hair unto men, and an unspotted life is old age.

Farewell then, now, spirit of meekness, mildness, of virtue and piety. We knew thy modest mind, whilst living, and hold the recollection of it with mournful satisfaction, now that thou art dead! Quiet be thy rest in the grave! May angels guard thy ashes, and thy repose be as tranquil, as thy life was pure. And when the last loud trumpet shall sound the alarm through the regions of the dead, may thy rising be bright with life, and glorious with immortality!

* Rev. John Bradford, died January, 1825.

RELIGIOUS INTELLIGENCE.

Installation. The Hampshire Gazette, after mentioning the services at the Installation of Dr Brown late of this city, adds some memoranda respecting the church in Hadley.

The installation of Rev. John Brown, D. D. as Pastor to the Church in Hadley, took place on the 2d instant; Sermon by Rev. Dr Beecher of Hanover Church, Boston, on Hab. iii. 2.

The Church in Hadley has now its sixth Pastor. The Rev. Mr Russell, the first, was minister of the town for 33 years, from 1639 to 1692. The Rev. Mr Chauncy, the second, officiated more than 45 years. The Rev. Mr Williams, the third, about 12. The Rev. Dr Samuel Hopkins, the fourth, between 50 and 60 years—and the Rev. Dr Woodbridge, now pastor of the Bowery Presbyterian Church, New York, the fifth, about 20 years.

Rev. Mr Clapp, of New Orleans. The Southern Religious Telegraph, published at Richmond (Virginia) contains an extract from a letter written by Rev. Z. Butler of Port Gibson, (Miss.) in which mention is made of Rev. Mr Clapp, pastor of the first Presbyterian Church in New Orleans. We had heard during the last summer of Mr Clapp's Unitarianism, but this is the first public notice we have seen of it.

Our Presbytery during the latter part of last month [January] met in New Orleans to attend to the Interests of the Church there. Mr Clapp is disowned by our body, and has yet endeavored to keep the Church members. After some difficulties and much careful and prayerful waiting on the members for their decision, three of the four persons comprised in his session, and twelve or fifteen members adhered to the Presbytery; and others, we trust, will soon follow their example. Mr Clapp and his adherents will continue in the old edifice (the property of a Jew;) and the Presbyterian Church will make immediate exertions to build a new house.

Clergy in New York. The following are given as the respective numbers of the ministers of different denominations in the State of New York, as taken from Williams' N. Y. Annual Register.

Presbyterian	419	German Reformed	3
Methodist	372	Moravians	1
Baptist	274	Seventh Day Baptists	7
Episcopalian	118	Christians	5
Reformed Dutch	106	Roman Catholics	14
Congregationalist	12	Unitarians	2
Covenanters	5	Universalists	15
Lutheran	13	Union	1
Scotch Seceders	6	Jews	3
Independents	5		
Total,			1382

Fanaticism. Some time last summer, or perhaps longer ago, mention was made in the papers of some fanatics, who pretended to have dug up in the Western part of New York, a stone, or stones, on which were written divine revelation, that had lain buried, we think they said, for centuries. We did not take pains to preserve the account, as we thought the imposition too gross to find believers. We remember afterwards seeing some notice of an emigration of persons to Ohio, who carried the delusion or imposture, whichever it was, with them. The following paragraph, which we find in a paper of this city, but the origin of which is not given, refers, we presume, to this sect.

The believers in the book of Mormon amount to about 400 in Geauga and Cayahogo counties in Ohio. They have *all things* in common, and they affirm that miracles are performed among them, and revelations made to them by the Deity. They assert, that a short time since a letter written in heaven by the hand of God, descended from the skies and fell into the hands of a young man; and that some of them have received the white stones promised in the 2d chapter of Revelations. A negro, who is a chief man among them, is said to have jumped 25 feet down a bank into the top of a tree without injury. A man in Chardon has torn away all the partitions of the lower part of a good two story dwelling house, and here a large number of them live in common. Their food, consisting of meat, potatoes, &c. is placed on the table in a large pan, from which each one takes a piece of meat and a potatoe in his hand, and devours them as he walks about the room. About 200 of these deluded people belong to the family in the town of Kirkland.

Secession from the Roman Catholic Church in France. The New York Observer gives an extract from a letter dated Paris, Jan. 29th. Other papers have noticed the remarkable fact, that a large body of priests (some journals say 2500, doubtless an over-statement) have withdrawn from the Church of Rome, but we have not before seen any account so particular, or so apparently authentic as this.

A separation has taken place in the Catholic Church, and a portion of them have established a form of worship grounded upon views and principles that approach very near to Protestantism. Some persons express doubts of the piety of the leaders in this ecclesiastical revolution. Time will show. Meantime I send you a copy of the Articles of Faith adopted by the separatists, who style themselves the Orthodox Catholic Church.

Articles of Faith of the Orthodox Catholic Church.

1. The word of God is our only guide of faith.
2. We admit the three symbols of the Apostles, of *N and of St Athanasius.
3. We recognize as canonical all the books of the Old and New Testaments that the Reformed Church admit as such, and we consider the reading of them as of indispensable necessity.
4. We believe that there are two sacraments of divine institution—Baptism and the Holy Supper. We admit the others only as pious ceremonies, that have existed from the earliest period of the Church.
5. The service of the Sacrament will no longer be performed in Latin, but in a familiar tongue, after the ritual of the Church.
6. Auricular confession is not of divine precept; we do not require it of any one; but the faithful before approaching the Holy Table, should prepare themselves to receive general absolution.
7. We do not recognize any days of abstinence. As to fasting we submit it to the piety of the faithful.
8. We admit a Hierarchy in the Church, and this hierarchy is to be composed of Bishops, Priests, and Deacons.
9. Our veneration for the Saints consists in thanking God for the grace he bestowed upon them.
10. Religious instruction being of the first necessity for the people, we consider it the most important of our duties to disseminate freely the Bread of the word of God.

* This is unexplained.

The Treasurer of the Evangelical Missionary Society in Massachusetts, gratefully acknowledges the receipt, by Mr Francis Parkman, of one hundred and sixty dollars; being half of the proceeds collected at a Fair, held by ladies of the North part of the city; and by them appropriated to aid the funds of this Society.

Boston, March 24, 1831.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

On Saturday last the General Court of this State, was prorogued, after a session of more than ten weeks. One hundred and thirtyfour acts were passed. Twelve new banks incorporated; an amendment of the Constitution, altering the commencement of the political year from May to January, and providing for but one session of the Legislature during the year, was sanctioned by both Houses, and will be proposed to the people for their ratification. Our last summary of legislative proceedings was of Thursday, March 17th.

On Friday, March 18th, in the Senate. Bills passed to be enacted.—To incorporate the Merchants' Bank at Newburyport; to give criminal jurisdiction to the Court of C. P. except in capital cases; additional to an act to direct officers in the levy of executions; the bill to incorporate the Mechanics' Bank at New Bedford was referred to the next General Court.

In the House of Representatives. The following bills passed to be enacted.—In addition to an act to prevent the introduction of paupers from foreign ports and places; to abolish imprisonment for debt in certain cases; this bill provides that no person shall be imprisoned for a debt under $10 contracted after the first of July next, and that no female shall be imprisoned for any debt contracted after that time. In addition to an act to regulate the jurisdiction and proceedings of Courts of Probate; in addition to an act to direct officers in the levy of executions; in addition to an act relating to the powers of Constables; for investing the money received on account of the Massachusetts claim. A Committee was appointed, with instructions to consider the expediency of altering the penal code of this Commonwealth, in cases wherein the punishment of death may be inflicted and to report at the next session of the Legislature. The bill to reduce the expenses of Government, being an estimated reduction of expense of $7000 per annum, was referred to the next General Court.

We learn from the New York Enquirer, that George W. Erving, Esq. has declined the appointment of Charge d'Affaires to Constantinople, and that the President has appointed Commodore Porter in his place.

Bank Robbery. The City Bank in New York was entered by the means of false keys, between the hour of closing business on Saturday last, and Monday morning, and robbed of more than $200,000. One hundred and thirty thousand dollars in bills of the banks in the city, about $70,000 in notes of various country banks, and $200 Spanish doubloons. A reward of $5000 is offered for the recovery of the property, and a proportionate sum for any part.

The Cherokee Case.—The Supreme Court of the United States, terminated its session on Friday the 18th instant. Upon the application in behalf of the Cherokee Indians for an injunction to stay certain proceedings of the State of Georgia, a majority of the Court decided explicitly against the injunction. The decision was declared by Chief Justice Marshall. The Court disclaimed jurisdiction of the case, on the ground that the Cherokee tribe is not a *foreign nation* within the meaning of the Constitution; that they are not independent of the Sovereignty of the United States, but in a state similar to the relation subsisting between Guardian and Ward. This opinion, the Court considered fatal to the application, and stated that there were other objections which they considered of great weight. If the wrongs of which the Cherokees complain, exist, redress, say the Court, must be sought from other tribunals. If the rights of the Cherokees, *as individuals*, with regard to lands guarranteed to them have been violated, the Court intimated that they might be brought before the Supreme Court for adjudication.

All the information we have received, is derived from the following article in the National Intelligencer.

The Supreme Court of the United States terminated its annual session yesterday.

Among the decisions pronounced previous to the adjournment, was one upon the application on the part of the Cherokee nation, for an injunction to stay certain proceedings of the State of Georgia. The decision of the Court was an unequivocal denial of the injunction.

The opinion of the Court was read by Chief Justice Marshall, and is therefore presumed to be from his luminous mind and pen. We have not been able to obtain it for publication, anxiously as we desired to do so. We heard it read, however, and shall venture so far to report the grounds of it, as to state, that the Court disclaims jurisdiction of the case, on the ground that the Cherokee nation is not a *foreign* nation in the sense of the Constitution. These Indian nations, it is the opinion of a majority of the Court, are not sovereigns, independent of the sovereignty of the United States, but domestic dependent nations, in a state of "pupilage" to the United States, or in a relation corresponding to that which wards have to their guardians. The Supreme Court, therefore, cannot take cognizance of cases to which it is sought to make them parties as nations. With respect to the rights of the Cherokees, however, as individuals, to the lands guaranteed to them, it was pretty distinctly intimated, in the opinion of the Court, that there is a mode by which they may be brought before the Supreme Court for adjudication.

The Opinion went on to say, that, if the objection to entertaining jurisdiction in this case were not fatal to the application, there were other grounds on which an application for the interference of this Court in the case would encounter grave objections. If jurisdiction was exercised in the case, it must be on the ground that the Cherokees are a foreign nation; and the relations between foreign Powers and the States, are placed in the charge of a different branch of the Government. For this Court to undertake to arbitrate such questions, would be to assume a political power not intended to be vested in it. *If* it were true, as argued, that the Cherokee Nation is oppressed by the State of Georgia, &c. &c. it belonged not to this Court (the Opinion concluded,) but to other tribunals, to assert their rights and redress their wrongs.

Mr Justice Baldwin delivered a very long separate opinion, agreeing entirely in the conclusion to which the majority of the Court had arrived, but not concurring in the views taken in the Opinion which had been read.

Mr Justice Johnson also delivered a separate opinion on the question.

Our own opinion on the subject is of little consequence; but the reasoning of the Court upon the Constitutional provisions bearing upon the case appeared to us to be conclusive.

The Baltimore Republican says—"The Court were divided on the question. The Chief Justice, and Justices Johnson, McLean, and Baldwin, against Justices Thompson and Story."

Remarkable Change in the Channel of the Mississippi. By the steamer Brandywine, we have (says the New Orleans Mercantile Advertiser) the confirmation of a long expected cut-off in this river. At the well known curve opposite the mouth of Red river, the current burst across the neck of land, by the side of Cape Shrive, and has made a channel four hundred yards wide, and about four fathom deep already. Flat boats and rafts have descended through it with tremendous velocity; and the Brandywine would have done the same but for the business on the other route.—The distance between this and Natchez is thus shortened about thirty miles, by one small cut-off; and should the same thing occur at the Tunicabond (which is extremely probable,) the distance will be lessened one huudred miles!

Ancient Materials for Books and Writings. The subjoined extract from the Christian Monitor shows not only the superiority of modern materials for writing, but serves to elucidate many passages of Scripture, in which books, rolls, writings, &c, are mentioned.

Several sorts of material were anciently used in making books. Plates of lead or copper, barks of trees, bricks, stone, and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. Josephus speaks of two columns, one of stone, the other of brick on which the children of Seth wrote their inventions, and their astronomical discoveries. Porphyry mentions pillars preserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on the tablets of lead, in the temple of the Muses, in Bœotia. God's laws were written on stone; and Solon's laws on wooden planks. In Job xix. 23, 24, there is mention made of writing *in a book*, engraving *on lead*, and cutting on *a rock*. In Ezekiel xxxvii. 16, 17, we read of writing upon a stick, a practice which was in use among the Greeks, and other ancient nations. Tablets of box and ivory were common among the ancients; when they were of wood only, they were often times coated over with wax, which received the writing inscribed on them with the point of a style or iron pen; so that what was written might be effaced by the broad end of the style. Afterwards the leaves of the palm-tree were used instead of wooden planks; also the finest and thinnest bark of trees, such as the lime, the ash, the maple, and the elm; hence, the word *liber*, which signifies the inner bark of trees, signifies, also, a *book*. As these barks were rolled up, to be more readily carried about, they were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment.

From France. The ship Clematis from Havre on the 10th ult. arrived at this port yesterday.

The only news of much interest by this arrival, is the election of the Duke de Nemours (2d son of the King of France) as King of Belgium. A letter from Havre states that he was elected by a majority of only *one*, and that the French government would not consent to his accepting the appointment. The same writer expresses the opinion, that the Poles will not be able to resist successfully the immense power of Russia.

MARRIAGES.

In this city, by Rev. Mr Barrett, Mr Sumner F. Barrett, of this city, to Miss Hannah B. Sumner, of Beverly.

By Rev. Mr Himes, Mr Henry Lawson to Miss Caroline Bronsdon, both of Boston.

In Roxbury, by the Rev. Dr Gray, Mr John L. Meder, of Wolfborough, N. H. to Miss Jane, daughter of Deacon Joseph Arnold, of the former place.

In Salem, on Thursday evening, by Rev. Mr Upham, Mr George W. Jenks to Miss Mary Jenks Dodge, daughter of P. Dodge, Esq.; by Rev. Dr Flint, Mr William Hunt to Miss Anstiss Slocum; Mr Nathan Smith to Miss Martha T. Pool; Mr James S. Kimball to Miss Abigail Lane.

In Walpole, by Rev. N. W. Storer, Mr Arnold W. M. Coppenhagen, of Dorchester, to Miss M. M. Calef.

In New Bedford, Mr Shubael Pease of the firm of Allen & Pease, to Miss Mary Goodrich, formerly of this city.

In New York, Mr Ralph Kellogg, merchant, to Miss Rebecca B. Woodward, of this city.

DEATHS.

In this city, Catharine Parker, aged 13; Mrs Sarah Nesber, 63; Mrs Olive Glover, 52.

In Watertown, Mr Josiah H. Chamberlain, formerly of East Bridgewater, aged 24.

In Framingham, Mr Abijah Brown, formerly of this city, aged 28.

In East Sudbury, Mr Jonathan Parmenter, aged 77.

In Billerica, Mr Reuben Ball, a soldier of the revolution, aged 78.

In Portsmouth, on the 13th inst. the Hon. Nathaniel A. Haven, aged 69. Mr Haven has been one of the first merchants in this town, has filled various municipal offices, for several years represented the town in the State Legislature, and has represented the State in the Congress of the United States. In private life, his virtues shone with that mild lustre which will long endear his memory.

In East Machias, 4th inst. much lamented, Dr William Whittemore, in the 55th year of his age.

In New York, Ebenezer Winship, aged 68; Oliver Morse, 34, for many years the well known keeper of the City Coffee House, 31 Park.

In the New York Hospital, during the last 4 months David Abbot, of New Hampshire, aged 54 — Charles Clark, of Massachusetts, 50 — Robert Robertson, Boston, 38 — John Thompson, Massachusetts, 46 — Benjamin Williams, Maine, 31.

SCHOOL FOR YOUNG LADIES.

THE school at Charlestown Convent, having been so much approved, it was thought practicable to establish a Protestant School, which should combine all the advantages of the Convent. The great object of this institution, is, to give children the instruction they would receive from a judicious mother. Their health and comfort will be watched over, with parental tenderness; care will be taken to form habits of neatness and order; and every day the pupils will take exercise in the open air, attended by one of their instructers. The great aim will be, to give girls a thorough domestic education, without neglecting the elegancies of polished life, thus fitting them, as their situation and duties in after life may require. Mrs ELLEN M. GIBBS will superintend the domestic arrangements, and supply a mother's place to the children. Miss LYDIA GRAFTON PRESCOTT, will attend to the English branches, and the history of our own country will receive particular attention. The ornamental department, as painting, &c. will be provided with a suitable instructress. French, Spanish, Italian, Latin and music taught by masters if required. All lessons will be given in presence of one of the ladies of the establishment. Botany will be taught in the open fields, in order to combine health, pleasure and instruction. Arithmetic will be taught by the old and the new method, both being deemed necessary to form a perfect Arithmetician. Book-keeping will be considered a branch of study. Each child to be responsible for the care of her own clothes, and will be taught to do her own sewing and mending. Each young lady, at a suitable age, will take her turn in household affairs, to be instructed in domestic employments. In the system of rewards, all danger of exciting bad feelings will be avoided as far as possible. The children will be taught to consider goodness as its own reward.

Each young lady to bring bed, bedstead and bedding, napkins, towels, silver table spoon, tea spoon, knife, fork and tumbler, all to be returned at her departure. In order to banish envy, and make fine dress a subject of small importance in their thoughts, the children will wear an uniform of crimson in the winter, and blue gingham in the summer season. Religious instruction confined to the Bible. Three months notice of removal is desired. No boarder allowed to sleep out except in cases of great emergency. No visiters allowed on Sunday. Terms as at the Charlestown Convent.

TERMS.

Board, tuition, &c. per annum payable quarterly in advance,	$125,00
Ink, quills and paper,	4,00
Books at the store prices.	

EXTRA CHARGES.

Each language, per quarter, payable in advance,	$6.00
Piano,	5,00
Use of Piano,	1,00
Painting in Water Colors,	5,00
Painting in Oil,	6,00
Painting on Velvet, Wood and Satin,	5,00

Dorchester Heights, March 19th.

REFERENCES.—Rev. Alonzo Potter, Boston—Rev. J. L. Blake, South Boston—Rev. Dr Gray, Roxbury—Rev. J. H. Fairchild, South Boston. 4t.

TO AUTHORS AND PUBLISHERS OF BOOKS.

RICHARDSON, LORD & HOLBROOK, No. 133, Washington street, Boston, being engaged *particularly* and extensively in the publication of SCHOOL BOOKS, would respectfully invite the correspondence of persons preparing works for publication in any department of Education. They would also direct the attention of School Committees and Teachers to the following list, in which are some of the most popular works ever published in this country. Any other works than those in the list will be furnished to towns, merchants, and individuals, on the best terms. Copies furnished *gratis* for examination.

Academical Speaker, by B. D. Emerson.
Alger's Perry's Spelling Book.
Blake's Geography for Children.
Blair's Outlines of History, Chronology, &c.
Boston Handel and Haydn Society's Collection of Church Music.
Bridgewater Collection of Sacred Music.
Bentley's Testament, with a Vocabulary.
Boston Reading Lessons for Primary Schools.
Blair's Rhetoric, with Blake's Questions.
Child's Song Book, for Schools and Families.
Emerson's Questions and Supplement to Goodrich's History of U. States.
Frost's Elements of English Grammar.
French Testament.
do Grammar, (Wanostrocht's.)
do do (Surault's) for beginners.
do Reader, (Hentz.)
do Phrase Book, (Hentz.)
do Word and Phrase Book, (Explanatory and Pronouncing.)
Gould's Adams' Latin Grammar.
Goodrich's History of the U. S., *with cuts.*
do Geography and *small* Atlas.
do do and *new* Atlas.
Hall's Lectures on School-Keeping.
Historical and Descriptive Lessons.
Introduction to the National Spelling Book.
Juvenile Psalmist, for Sabbath Schools.
Juvenile Lyre; a Collection of Hymns and Songs set to easy Music, for Schools and Families.
Lock Hospital Collection of Music.
Lessons in Enunciation, by Russell.
Morse's Geography and Atlas.
do Ancient Atlas.
Mental Guide.
Noyes' Penmanship.
National Spelling Book, by Emerson.
Pierpont's American First Class Book.
do National Reader.
do Introduction to do.
do Young Reader.
Political Class Book, by Hon. Wm. Sullivan.
Questions to Whelpley's Compend.
Sabbath School Psalmody.
Smith's Practical and Mental Arithmetic.
The Psalmist, or Chorister's Companion.
Whelpley's Compend of History.
Webster's *Old* Spelling Book.
do *New* do do.
Walsh's Mercantile Arithmetic.
Walker's New Latin Reader.
Walker's Geometry.
Worcester's Second Book in Reading and Spelling.
Webster's Manual of Chemistry.
do Elements of do. March 18, 1831.

A. U. A. TRACT. Just published by GRAY & BOWEN, No. 141 Washington Street, Tract No. 7, Second Series, of the American Unitarian Association, entitled, "Funeral Consolations." By THOMAS EMLYN.

This excellent and cheap Tract is recommended to the attention of Clergymen, for distribution.
March 26.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the ninth day of March, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"An Economical Atlas, for the use of Families and Young Persons; containing thirtyfour maps as follows:—1 Maine; 2 New Hampshire; 3 Vermont; 4 Massachusetts; 5 Rhode Island; 6 Connecticut; 7 New England; 8 New York; 9 New Jersey, Pennsylvania, Delaware and Maryland; 10 Middle States; 11 Southern States; 12 Western States; 13 United States; 14 Mexico, Guatemala and West Indies; 15 North America; 16 South America, 17 Atlantic Ocean; 18 Pacific Ocean; 19 British Islands; 20 France and Switzerland; 21 Germany; 22 Netherlands and Belgium; 23 Spain and Portugal; 24 Italy, Turkey and Greece; 25 Europe; 26 Egypt; 27 Africa; 28 Turkey, Arabia and Persia; 29 Hindoostan and China; 30 Asia; 31 Eastern Hemisphere; 32 Western Hemisphere; 33 Picture of the Western Hemisphere; 34 Picture of the Eastern Hemisphere. To which are added various tables of population and extent; the height of mountains and length of rivers; canals, roads, railroads, &c.; together with views, exhibiting the style of building, dress, &c. in various countries."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
March 19. 4t.

PRIVATE INSTRUCTION.

Mr Goldsbury proposes opening a private school at his residence in North Bridgewater, for the instruction of young gentlemen in the common and classical branches. He would be happy to receive into his family six in addition to those already engaged.

The terms will be $2,50 a week, including board, washing, and tuition. 6t. March 19.

SUPERINTENDANT WANTED.

Wanted for the House of Industry at South Boston, a suitable person as Superintendant of that Institution. Proposals and references may be left at the Directors' Office, Faneuil Hall, on or before the 24th inst.
March 12.

CARPENTER'S CATECHISM.

This collection is extensively used in Sunday Schools. It may be obtained at this office at four dollars a hundred. A large discount made to the Trade.
March 12.

WHITMAN'S LETTERS, SECOND EDITION.

This day published, by GRAY & BOWEN, No. 114 Washington Street, "Two Letters to the Rev. Moses Stuart, on the subject of Religious Liberty, occasioned by his Letter to the Rev. William E. Channing." By Bernard Whitman. Feb. 26.

WHITMAN'S LETTERS

To Prof. Stuart, on Christian Liberty, may be obtained at this office. Feb. 26.

PROFESSOR WARE'S ADDRESS.

For sale, at the Christian Register office, "The connexion between the duties of the Pulpit and the pastoral office. An Introductory Address delivered to the members of the Theological School in Cambridge, October 18 and 25, 1830. By Henry Ware, Jr, Professor of Pulpit Eloquence and the Pastoral Care. Published by request. Cambridge: Hilliard & Brown. 1830. Feb. 26.

WARE'S DISCOURSES.—

The cheap edition of the Discourses of Prof. Ware, Jr, "On the offices and character of Jesus Christ," may be obtained at this office. Feb. 26.

SELECTED POETRY.

[From the Christian Index.]

WEEP NOT FOR HIM THAT DIETH.

Weep not for him that dieth,
For he sleeps, and is at rest,
And the couch whereon he lieth
Is the green earth's quiet breast—
But weep for him that pineth
On a fair land's hateful shore,
Who wearily declineth
Where ye see his face no more!

Weep not for him that dieth,
For friends are round his bed,
And many a young lip sigheth
When they name the early dead—
But weep for him that liveth
Where none will know or care
When the groan his faint heart giveth
Is the last sigh of despair.

Weep not for him that dieth,
For his struggling soul is free,
As the world from which it flieth
Is a world of misery—
But weep for him that weareth
The captive's galling chain;
To the agony *he* beareth,
Death were but little pain.

Weep not for him that dieth,
For *he* hath ceased from tears,
And a voice to his replieth
Which he hath not heard for years—
But weep for him that weepeth
On that cold land's cruel shore.
Blest, blest is he that sleepeth,—
Weep for the dead no more.

MISCELLANEOUS.

[For the Christian Register.]

REMARKS ON PATRICK HENRY'S LETTER.

Mr Editor,—I have been hoping to see some remarks on a letter published in your paper of February 19th, said to have been written by the late Patrick Henry. Not having yet seen anything on the subject, I venture to offer a few thoughts which occurred to me on reading this very curious epistle, which from its commencement promised better things, but, as Pope says, "what an incongruous animal is man!" After saying that he had read the work of Anthony Benezet, and highly approved it, and offering many just reasons for condemning the prevalent custom of slavery, he then goes on to tell his correspondent what was his practice; yes, tells him that he sanctioned by his example this practice, "as repugnant to humanity as it is inconsistent with the Bible!" And what reason does he offer for a conduct so directly opposite to his professed principles? "I am drawn along by the general inconvenience of living without them—I will not, I cannot justify it." Indolence and the habit of indulgence in certain accommodations and luxuries, induced him to conform to a practice, which his reason, his conscience, and his feelings were continually telling him was wrong. He could not submit to certain inconveniences,—not such inconveniences as the want of meat, drink, and clothing, of a house to shelter him, or friends to associate with; but merely the want of these necessary comforts in a certain style.

It is melancholy to think that the conduct of such a man was so at variance with his principles. How many are there equally inconsistent, who know and profess what is right and yet dare to do what is wrong. It is not indeed often, that this inconsistency is so boldly and explicitly acknowledged as by the author of this letter; as if he thought that professing correct principles would be any palliation of a practice diametrically opposed to them. It is here that the danger from his example lies. For since men are so prone to shelter themselves under a name, is there not danger that some will be found weak enough to say, "Why should I be more scrupulous than such a man as Patrick Henry? He saw as plainly as I do the injustice of holding men in slavery and yet he did it." So it is men's reason, forgetting that guilt is not lessened by being shared, and that each one is as individually responsible for his own deeds, as if no one before him had ever committed the same.

Oh, if this man had but had virtue enough to act up to his declared principles, how much good might his example have done; what a mass of misery and guilt might he have prevented! He might now have been enjoying the ineffable delight of beholding millions of his fellow creatures, relieved from bondage, blessing his memory, and, refined and enlightened, preparing for that future state of blessedness, in looking forward to which a meeting with him might have been one of their most pleasing anticipations. He might now have been enjoying the delight of seeing many of his countrymen, relatives, and friends, freed from error; made more pure and virtuous by his example; his country relieved from the weight of woe, sin and disgrace, which now hangs over it, and which may terminate in calamities too dreadful for anticipation.

C.

[For the Christian Register.]

PATRICK HENRY'S LETTER.

Mr Editor,—I read with much astonishment the letter of Patrick Henry in your paper of the 19th ult. Its publication was doubtless intended to aid a good cause, by shewing the opinion of the writer on the subject of slavery. I fear, however, its effect will be on the contrary side. Such a letter from such a man will rather have a tendency to injure the cause of religion and morality generally, and of justice and humanity in particular, by evincing the insufficiency of his principles to regulate his practice. Example is far more powerful than the most eloquent panegyric on the beauty of virtue; and the conduct of Henry in regard to the practice he so strongly reprobates, would do more for its encouragement, than all his arguments on the opposite side would avail for its prevention. Many slaveholders who now find it difficult to justify themselves in the opinion of those, whose judgment they respect and whose esteem they consider of some importance, will here find a precedent and excuse; and will feel comparatively satisfied with themselves, when thus supported by the example of one so much admired and celebrated.

Such were my ideas on reading this letter, and such my fears of the evil consequences which would result from its publication, unaccompanied by any remarks, which would place in a striking point of view the incongruity of acting in such direct opposition to acknowledged convictions of duty. I looked over the other columns of the Register, hoping to find some expressions of such a nature. I then thought that some strictures on the letter would appear next week—but sought for them in vain. I still hope the subject will be taken up by some one, who is capable of treating it in such a manner as to counteract the evil tendencies, which this letter is calculated to produce on unreflecting minds.

"To know the right, and yet the wrong pursue," is indeed too often, "the way of the world," in actions. But there are comparatively few, who acknowledge, while they are persisting in a wrong course that they are fully sensible of its turpitude. Henry expresses great respect for the scriptures, yet very calmly declines compliance with their express injunctions.

A circumstance occurred sometime since in a family of my acquaintance, which bears a humble resemblance in its character to the conduct of this distinguished individual. A domestic was admonished by the lady of the house for a fault which she allowed herself to practice, which was represented as being opposed to the precepts and spirit of the gospel. "I know it," replied the girl; "I know it is wrong, and I shall have to be sorry for it and to be punished for it in another world, but it is my disposition, and I choose to do it." Had this simple girl read the letter which has occasioned these remarks, she would probably have been glad to quote such high authority for her spirited resolution. Many, I fear, who do read will be induced to quote it to their own consciences in extenuation of their violations of duty. They may not say openly—"I am convinced that my practice is wholly at variance with the spirit of Christianity, but I find it inconvenient to do otherwise;" nor, "I know it is wrong, but I choose to do it." But they may *feel* that they are acting in opposition to known duty, and yet excuse themselves by appealing to the example of some who have been admired and celebrated by the public voice—who have been distinguished for their talents, their patriotism, their benevolence. "Surely," they may say in their hearts, "we are not required to make greater sacrifices, than such men have made, to the cause of justice and humanity."

R. C. S.

THE SPERMACETI WHALE.

A correspondent of the Cincinnati American has furnished for that paper an excellent description of this great 'wonder of the deep.' The editor of the American remarks, that this "description is the best he has ever met with, judging from what he has seen, having once had the opportunity of rather too near an observation, as he then thought."

It is a matter of surprise that this animal, the most stupendous of God's works in this department of nature, whose existence is ascertained, should be so little known among naturalists. Your correspondent has seen the skill of the painter laid under contribution to delineate this animal; but the result could but deceive. Descriptions, if ever attempted, have been very imperfect, which may be ascribed to the well known fact, that literature and science are seldom found on board a whale ship—a fact fully illustrated by the present essay. Although the description I am about to give will be limited, yet it will be nearly correct, as far as it goes. For the occasion, I shall select a whale of the largest class, commencing with a general outline.

The nostril, or what is called the spout-hole, is a single aperture, through which the breath is conveyed, issuing from a protuberance at the extremity and most elevated part of the head, which for plainness we call the end of the nose. About fifteen feet from the spout-hole is a rise or swell in his back, of the size of a dining table, and half a yard high; this is called the bunch of the neck. Between this and the spout-hole is a slight curve, differing little from a horizontal line, which may be called the top of the head. Immediately from the bunch of the neck we will suppose the body to commence; although such is the singular shape of the animal, it is difficult to determine the line which should divide the head and body. The back at this place is flattened, and spreads considerably, but gradually narrows towards the flukes. At about twenty feet from the bunch of the neck the back suddenly sharpens into a ridge, and forms at this place a protuberance, which in a side view would resemble a tooth of a saw, or as a mathematician would say, a right angled triangle, whose base was the hypotenuse, and the forward side, the longest by its rise from the line of the back, is about three feet. This is called the hump, and is a distinguishing mark of the Spermaceti whale, when seen at a distance. The back continues a sharp ridge from the hump to the flukes. The flukes, or tail, is in form of a triangle; joined to the body at the obtuse angle; in a horizontal position extending to a point on either side of the whale; the hypotenuse being nearly a straight line, and at right angles with the length of the body. The flukes will vary in width from corner to corner, between twelve and sixteen feet in whales of the largest class.

With respect to the position of the flukes it may be well here to mention, that all fish, such as every species of the whale, the Blackfish, Thresher, Porpoise, &c, which breathe the atmosphere, are under the constant necessity of rising to the top of the water. Necessity also requires them to descend to a great distance under water to procure food. It will be readily perceived, that this position of the tail is best adapted for frequent ascending and descending. Fish not under this necessity are found with tails perpendicular. This fact will strikingly illustrate the wisdom of the Creator, in the just adaptation of all things to the necessities of his creatures.

From the bunch of the neck to the hump, the perpendicular diameter of the body is from ten to twelve feet. At half the distance between those places is the thickest part of the body, being from eight to ten feet horizontally. From these points of measurement the size decreases gradually to the flukes. From the bunch of the neck to the extremity of the head, the size diminishes about one eighth. What may be termed the head forms about one fourth of the whale fish. A little abaft the bunch of the neck, and near the lower part of the body, are the fins, one on each side; of an oval form, three feet long and two wide. A little forward of the bunch of the neck, and fourteen or fifteen feet abaft the spout-hole, and five or six feet below the top of the head, is the eye, no larger than that of a horse; not distinguished by any prominence, and difficult to be found when shut.

That which most distinguishes the Spermaceti whale from all others, in the external formation, is the mouth. In all other whales the lower jaw comprehends the largest part of the head, but in the Spermaceti it is only about a fiftieth part of the head. The two jaw bones approach each other and join near the throat, running parallel; making the lower jaw at least ten feet in length from the throat, and no more than sixteen inches in diameter, and nearly round; diminishing in size but little from the throat to its extremity. Each jaw bone has a row of teeth, which project three or four inches, are two or three inches in diameter, and sit about four inches apart; forming two parallel rows at the distance of about twelve inches. This jaw, when the mouth is shut, is a little indented into the lower part of the head, or what might pass for the upper jaw, in which are holes corresponding to the teeth in the lower jaw. The front of the head forms nearly a perpendicular line below the spout-hole for about six feet, when it turns under, to meet the end of the lower jaw, which is a few feet short of the extreme end of the head.

By this description and measurement it will be found that the head must terminate in front very bluntly; that being the fact, I cannot better describe it than by comparing it to the end of a large steam boiler. This may seem a disadvantageous shape for swimming, which it really is. The whale called the Finback, whose head terminates nearly in a point, is thought to outswim the Spermaceti at least one half!

The color of the Spermaceti whale is a dark olive. His skin is sleek on every part of his body, but many places are furrowed like waves of the sea.

It is a subject of dispute among whalemen, whether or not the whale is covered with hair. My own opinion is in the affirmative; but the hair is so fine, thick, and short, as to render its existence disputed. Be that as it may, the surface has more the appearance of the finest velvet than of a bare skin. Having delineated the whale in external appearance, I will proceed to describe as much of his internal structure, as is known to whalemen; which is but very little.

The skin is but little thicker than common sole-leather. The part containing the oil is a white, strong, fibrous substance, attached to the skin, and perhaps would be considered part of the skin; as no distinct separation is found between the two. This substance varies in thickness from four to twelve inches, and by whalemen is called blubber. The internal surface of the blubber is covered with innumerable small sinews, sometimes joined, forming sheets in several layers, one under another, running transversely. The blubber, like a bullock's hide, is easily detached from the flesh, which resembles beef. This skin or blubber is peeled from the whale, as you would peel an apple. Large ropes and pullies are fixed to the mast and attached to the blubber at the eye of the whale, then, by a continual hoisting and cutting, the whale is kept rolling. Thus a peeling of four or five feet in breadth is drawn on board and lowered into the ship; this is continued until the whale is completely stripped. What is most singular in this animal is the head; it is a curiosity worthy of notice. It contains a bag, which whalemen call the case; I cannot better illustrate its shape, than by comparing it to a bag of cotton. This case is filled with oil, mixed with a large proportion of spermaceti, of which candles are made. Its situation in the head is horizontal, extending from the spout-hole to the after part of the bunch of the neck; its whole length being from fifteen to twenty feet, and as large in diameter as a hogshead. The substance, as found in the case, or bag, is of the consistency of jelly, held together by slender fibres, and easily separated with the fingers. The fibrous matter is found, by a process of heating, to be about a hundredth part, ninetynine parts being oil and spermaceti. This substance is thought by some to be the brain, but it has no resemblance to that substance in other animals: neither is it surrounded by a skull bone, for no bone is found in this region. The writer of this essay has assisted in taking more than sixteen barrels of oil and spermaceti from this cavity; if he were known as such, he might feel a reluctance in thus hazarding his reputation for veracity, by making this statement.

To obtain the contents of the case, the top of the head is severed from the body. To do this, a perpendicular cut is made immediately forward of the bunch of the neck, by which the case is cut in two parts, thence diagonally to the bone of the upper jaw, thence forward to the extremity of the head. The operation is performed with long spades. This part of the head is destitute of bones, and will perhaps weigh twenty tons. Some part of this, growing between the case and mouth, is hoisted on board in a mass, and yields about eightyfive per cent. of oil. The remaining top of the head, which contains the case, is placed perpendicularly by means of ropes and pullies, while yet in the water, by the side of the ship. The oil is then drawn from it with buckets, as water is drawn from a well. The bag being emptied of its oil, the head is suffered to float away, containing no oil, worthy the trouble of extracting. If the sea should be smooth, the jaw containing the teeth is dislocated, and hoisted on board.

In the separation of the case or bag, as above described, much of the spermaceti is lost, which escapes in a liquid state on account of the warm temperature of the body, being the same as most land animals. This floats on the water, and becomes white by cooling, which gives the waves the appearance of moving snowdrifts for many rods around the ship.

Having extended this description so far, a few words must suffice in describing his habits.

The Spermaceti whale, while undisturbed, is never known to change his course. Whether he is continually migrating is unknown. Such is the fact, that when they are seen at the distance of several miles, and the precise direction in which they are swimming can be ascertained, they are intercepted with certainty. They breathe the atmosphere precisely as land animals do. Their spouting water is an erroneous impression. They are known to remain under water from twenty to fifty minutes. On rising to the surface they protrude their spout-hole above the water, blow out their breath, and draw in another. They continue at the top of the water from ten to twenty minutes, apparently to refresh themselves;—occasionally settling a few feet below the surface, but their humps are sometimes in sight above water for a quarter of an hour. When a whale is ready to go down, he draws a full breath, bends his head downwards, with his flukes out of the water, and descends perpendicularly. When his flukes are seen in this position, it is an infallible indication that he is going down, for he shows them at no other time. It has not been discovered that they possess the sense of hearing. Loud noises and the dashing of the water will not disturb them, unless within a short distance; but when a whale is struck, the alarm has been known to be simultaneous amongst many others at several miles distance. It has been asserted that whales act with design in defending themselves against a boat: it may appear so in some instances, but they even seem destitute of a capacity to make their escape, and will suffer themselves to be slain without moving a quarter of a mile from where they were first attacked!

Spermaceti whales are found in almost all parts of the ocean, where the water is deep. Our own coast, the coast of Africa, and the Carribean Sea, have been explored with success; but they have now become scarce in the Atlantic ocean. They abound in the Pacific. Of latter years they are less numerous on the coast of Peru and Chili, having been driven from these seas by the astonishing havoc made amongst them, but they are innumerable on the coast of the Japan Islands, in the North Pacific, where they are successfully pursued at the present day.

OVERSHOES FOR CHILDREN.

The following article addressed to the editor of the Boston Medical and Surgical Journal, appeared in that paper on the 15th inst. The suggestions are earnestly recommended to the attention of parents.

Sir,—It is a subject of regret that there is so great a demand, in this part of the country, for children's India-rubbers; and as your Journal is probably taken by every physician in New England of any distinction, I am desirous of enlisting, through its pages, their influence against so pernicious a custom. Are not parents sensible that they cannot well do their children a greater unkindness, than thus cautiously to protect their feet from external dampness, and parboil them in perspiration? The feet of children should be well bathed in the coldest water every morning throughout the year, and they should then be protected by nothing thicker, warmer, or more impervious to water, than leather shoes. If, in wet weather, the soles of these shoes are soaked through, no injury can come from it, if the child have never been made tender and susceptible of cold by the practice, I feel it a duty to discourage. On the contrary, he will run and sport about more briskly, and lay the foundation of a firmer constitution, and more vigorous and uniform good health.

I have noticed several families of children whose feet are thus habitually guarded, and find them looking puny and pale, kept at home from school oftener by colds, than other children by bad walking, and in sickness offering much less resistance to disease than those whose systems have been fortified by more hardy management. Let a child, after three or four years of age, be accustomed to reasonable exposure of every kind, and exercise as much as he will, and he will be better and happier in his earlier years, and grow up with a vigor of health and elasticity of mind, which I have seldom seen surmounting a pair of children's India rubbers.

Yours, most respectfully,

The Children's Friend.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the seventh day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, William Sullivan and George B. Emerson of the said District have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the words following, *to wit:*

"The Political Class Book; intended to instruct the Higher Classes in Schools in the Origin, Nature, and Use of Political Power. 'Government is instituted for the common good; for the protection, safety, prosperity, and happiness of the people;—and not for the profit, honor, or private interest of any one man, family, or class of men.'—*Mass. Bill of Rights.* 'Inno-rantia legum neminem excusat; omnes enim præsumuntur eas nosse, quibus omnes consentiunt.' By William Sullivan, Counsellor at Law.—With an Appendix upon Studies for Practical Men; with Notices of Books suited to their Use. By George B. Emerson. New Edition, with Amendments and Additions."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and er prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

March 5. 4t.

BEASLEY'S VINDICATION of the Fundamental Principles of Truth and Order, in the Church of Christ, from the allegations of the Rev. William E. Channing, D. D., by the Rev. Frederick Beasley, D.D., Rector of St Michael's Church, in Trenton, in the State of New Jersey; and author of the "Search of Truth, in the science of the human mind."

Lux est gratissima undecunque affulgeat.
LOCKE.

Nullum fugimus examen fidei nostræ; nec eam a quoquam recipi petimus, nisi peracta prius investigatione. BISHOP BURNET.

Just published, and for sale by R. P. & C. Williams, Nos. 18-20, Cornhill. Feb. 19.

☞ A large assortment of Books.

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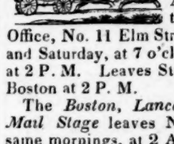

THE public is respectfully informed that Field & Holman's Accommodation Stage will in future leave Wildes' General Stage Office, No. 11 Elm Street, Boston, Tuesday, Thursday and Saturday, at 7 o'clock, A. M. and arrive in Sterling at 2 P. M. Leaves Sterling at 7 A. M. and arrives in Boston at 2 P. M.

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REV. MR MAY'S LETTERS.
Just received by Gray & Bowen, No. 141 Washington Street, "Letters to Rev. Joel Hawes, D. D. in Review of his Tribute to the Memory of the Pilgrims." By Samuel J. May, Pastor of the First Church in Brooklyn, Conn. March 19.

JUVENILE READING LESSONS,—
Being a selection of pieces in prose—designed as a reading book for the younger classes in common and other schools.

This book has the most important words placed over the sections from which they are selected, defined and pronounced, according to the principles of John Walker—also questions at the end of each section.

Just published by N. S. SIMPKINS, & Co., Court Street, Boston. March 12.

ATHENEUM. S. Colman Bookseller and General Agent, Portland, Me., publishes on the first and third Saturday of every month "The Atheneum;" devoted to Literature, Book and general Advertising. Price, one dollar a year. March 5.

LARDNER'S WORKS. Langdon Coffin No. 31 Cornhill, Boston, proposes to publish by subscription the Works of *Nathaniel Lardner, D. D.* with a Life by Dr Kippis, from the last London edition, in ten volumes octavo. 6w. March 5.

ABBOT'S SERMONS.
At this office, for sale, Sermons by the late Rev A. Abbot, D. D. of Beverley; with a memoir of his life. Feb. 12.

HISTORY OF SHERBURNE.—
For sale at this office a few copies of the History of Sherburne. Feb. 26.

CHRISTIAN DISCIPLE.
Odd numbers of this work, both of the old and new Series may be obtained at this office. Feb. 12.

NATURAL HISTORY OF THE BIBLE.
This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed through at least four editions in England, the original edition in this country has not all been sold. Feb. 19.

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All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.

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